A

Sermon preached before the Queenes Maieſtie.

By Maiſter Edward Dearing, *the 25. of Februarie. Anno. 1569.*

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1569

O Lorde open thou my lippes, and my mouth shall shewe forth thy praise.

PSALM. 78. 70.

He chose Dauid his seruant also, & tooke him from the sheepfolds, euen from behind the Ewes great with young tooke hee him: to feede his people in Iacob, and his inheritaunce in Israel. So he fedde them according to the simplicitie of his hart, and guided them by the discreation of his hands.

THE Prophet declareth in this Psalm, how God of his iustice, for the great sinne of Ephraime, tooke from that Tribe, both the Tabernacle and the Scepter, and gaue them to the Tribe of Iuda, whom then according to his mercy hee had purposed to blesse with all perfect happines. In which we learne not to abuse Gods mercies, least they be taken away from vs, as from the Tribe of Ephraim, they were. And then what helpeth it vs that in times past we haue been happie? And least it should happen also vnto

the Tribe of Iuda, to fall from Gods mercies, into his displeasure: the Prophet in this place stirreth them vp to thankfulnes, that they might be founde worthy to haue continued toward them so great blessings. And thys he doth by example of Dauid, in shewing both howe mercifully God dealt with him, and how obediently Dauid walked before the Lord.

Three reasons.

And herein he vseth as it were three reasons to moue them withall. The first is, of Gods great mercies, whence hee had called Dauid. The seconde is of Gods intent and purpose whereunto he called him. The thirde of Dauids owne person, howe faithfully, and how truelie he did execute that whereunto hee was called. The first argument or reason, hee comprehendeth in these wordes, He chose Dauid his seruant, and tooke him from the sheepefolde. The second in these wordes. Hee chose him to feede his people in Iacob, and his inheritaunce in Israell. The third in these words. So he fed them according to the simplicity of hys heart, and guided them with the discreation of his hands. These argrments will I speake of as God shall giue me vtteraunce. And if they shall be now more

effectuall to moue vs, than they were then to moue the people of Israell, then be vs profitable and happy hearers. If not, it is good right and reason, that as wee haue beene in the fellowshippe of the same sinne and iniquitie, so we should be partakers of the same reward and punishment: that if GOD shall so deale with vs, that we lose agayn both the Tabernacle and the Scepter as they haue done before vs, wee can say no other, but the Lorde is righteous, and behold, we haue eaten the fruite of our owne labours. Let vs therefore consider of these arguments, and stirre vppe as we may the gift of GOD that is in vs, that at length we may learne by them more holy obedience.

The first argument is the good consideration of Gods mercies, whence he called David. Which argument alone is so effectuall and strong to stir vs vp to the obedience of our calling, that it is able enough to rayse vs agayne, though we were neuer so deepe sunken in rebellion? A sure proofe of the efficacie of it, may be vnto vs, the oft and continual vse of it in the sacred Scriptures. For seeing ỳ Gods spirite in his holy worde dooth so oft apply it, both as a helpe

to confirme the godly, and as a present remedy to turne againe ẏ most obdurate and wilfull sinner from his obstinate purpose: surely, except all the dewes of Gods mercies be meruailously dried vpon our barren hearts, the same argument if we can well thinke of it, will be effectuall in vs to work our regeneration in the newenesse of life. When God woulde haue Abraham to forget his Countrey and his fathers house, to goe that long and vnary iourney into the Land of promise, where he and his posteritie should dwelt after him, he confirmed him with this sayings: I am the Lorde thy God, which brought thee out of Vr of the Caldeans. By this remembraunce of hys former benefites, he perswaded Abraham to aduenture all that he presently enioyed, vpon hope of a better promise, which yet he had not séene, but which should be fulfilled.

Gen. 15, 7.

When God would moue the children of Abraham, that is, the children of Israell, to turne againe from their great iniquities, that they had so long practised in the hardnesse of their heart, he vseth but this argument, to tell them of all the miseries that they were borne in, their Countrey to be a cursed Countrey, their fathers Idolaters, them-

Iosu. 24, 2.
Gen. 11, 13.

themselues giuen ouer to all voluptuousnes & pleasure, not regarding God, nor seeking his Religion. In which wofull estate when the Lorde did behold them, he pitied their miserie, and saide euen then vnto them, You shall liue. By which promise Exo.3,10. Exo.12.37. their former woe vanished away, and in steede of nakednes, they were clothed with broydered worke, they were couered with fine silke, decked with many ornaments, & had a crowne of beautie vpon their heads. Now therfore that they should not walke in their owne waies, or commit Idolatrie as other Gentiles did, nor treade such benefits vnder their feete: this argument, as a strong medicine, the Prophet repeated often and with many words. Iosu,23,16. Esa,43,34. Ezech.16.

Thus God dealt oft with the Kings of Israell and Juda, when they began to fall away, and walke as other Nations walked, that were round about them: He called them backe, by putting them oft in mind, how his mercy had been with them, and from what lowe estate hee had rayled them vp. Thus the Prophet of God dealt often with the people. Iosua when hee had brought them into the land of Canaan, to the ende they might feare God, and make 2,Sam.12, 7.8.9. 2,Sam.12, 17,18,19. 1.Reg.14, 7 8.9. 1,Reg.16, 2.3.4. Iosu.24,2.

their dwelling sake, hee made vnto them a long repetition of Gods benefites, that by remembraunce of them, their dull spyrites might be stirred vp the more obediently to
1.Sa.10,18. followe GOD. Samuell, when he was afraide of Gods heauie displeasure towards the people of Israell, because they had asked a king for them: to the end they might turne away GODS anger from them by their speedie repentaunce, hee tolde them what God had doone before for them, as a ready way to make them beware afterwarde, howe they did willingly offende so
Acts.7,8. louing a Father. Steuen, when he woulde haue perswaded those, whose iniquitie was nowe growen to a full measure, that they had crucified Christ, as though in this alone were the greatest hope of amendement, hee chose no other way to conuert them but this, to shew in long exhortation what God had done for them, and for their Fathers. And this, as in the beginning it was giuen by the holy Ghost to man, as a soueraigne medicine to keepe him farre from vnthankfulnesse: so it hath beene continued by the same Spirite from time to time, to stirre vs vp not to forget the Lord.
Iohn 15,16. Our Sauiour Christ to make his Disci-

ples

ples sure, & that they should neuer shrinke for aduersitie, he tolde them often this, that they had not chosen him, but hee had chosen them. S. Paul, when he would moue the Corinthians to auoyde the false Apostles, and to followe Christ, he perswaded them thus, that in times past they were Gentiles, and were willingly led away to dumbe idols. And again, to the Ephesians: You were in times past deade in trespasses and sinnes, you walked after the Prince that ruleth in the ayre, after the Spirit that now worketh in the children of disobedience: but GOD who is rich in mercies, through the great loue wherewith he loued vs, euen when we were dead, hath quickned vs in his sonne Christ. 1. Cor. 12, 3. Ephe. 2, 1.

This argument, deerely beloued, seeing it is so strong, lette vs apply it vnto our selues, for our disease cleaueth fast vnto our bones with long continuance, and we haue neede of a sharpe medicine to heale it againe. Let vs therefore vse it, (I beseech you) and if Gods spirite haue not forsaken vs, that we be vncurable, no doubt we shal recouer and growe to amendment. Let vs see our owne estate, & what God hath done for vs, what cloudie dayes haue gone

ouer

ader our heads, and in how faire Sunshine
we be set agayn, and no doubt where sinne
hereafter shall allure as before, it will
make vs afraide of his deceitfull baite, and
we will neuer be brought to the beautie of
the golden Cup, to drinke of the spirituall
whoredoms that are within. We were in
Ephe 2,11. times past Gentiles, and vncircumcized
12. people: now Christ hath pulled downe the
wall of seperation, and made vs all one, e-
uen his children of adoption. We were ali-
ants from the Common-wealth of Israel,
nowe we are receiued as Cittizens in the
company of his faithful. We were straun-
gers from the Couenaunt and promise,
nowe Christ hath deliuered a new Testa-
ment, in which also we are written heyres
of mercie. We liued sometime in igno-
raunce, and had no hope, now we haue re-
ceiued knowledge and are comforted. We
were without GOD in the worlde, and
coulde no where lay downe the terrors of
Rom. 8,15. our sinnes, but nowe we haue receiued the
spirite of adoption, by which we cry, Abba
Father. And what shoulde I say more:
Col. 2,15. we were subiect vnto sinne, hell, death and
condemnation, nowe Christ hath spoyled
the principalities and powers, deliuered

vs

vs out of that power of darkenesse, trans- Col.1,13.
lated vs into a kingdome of immortalitie,
and grace. Except we haue set our hearts Ezech,3.9.
as an Adamant stone, or as the Prophet
saith, made our harts & faces like the flint,
it is impossible but that this cogitation
should moue vs. Or if it do not so surely,
surelie, though the Lorde had not spoken
it thus often vnto vs, or if the Scriptures
were not written for our instruction, yet
the lawe of nature coulde condemne vs for
most vnthankfull men. Day and night we
should beare a witnesse in our owne consci-
ence, how fearefull iudgment God hath re-
serued for so great iniquity. Who amongst
vs coulde beare it? to bee rewarded with
vnthankfulnesse, where wee haue well de-
serued? To be contemned of those, whom
we raised vp to honour? To bee spoyled of
those, whom before we had cloathed? To
be betrayed of those, whom we haue espe-
cially trusted? And how then are we blin-
ded, and vnderstand nothing? How shall
the Lord beare it at our handes, if wee be
vnthankfull vnto him, if we contemn him,
robbe him of his honour, who alone hath
made vs glorious, when we were couered
with our owne shame and confusion? The

Lord

Lord graunt vs his holy spirit, that we de-
ceiue not our selues.

H There is nothing more effectuall to
moue a sonne to obedience, then to know
he hath a louing Father. Nothing maketh
so trustie the bondseruant, as to remember
he hath a gentle Maister. Nothing maketh
the subiect more faithfull vnto hys Prince,
than to feele by good experience his Prin-
ces clemencie. Nothing ioyneth man fa-
ster in bond of friendshippe, than to con-
sider well what his friend hath done for
him. And let nothing binde our obedience
more carefully to the word and wil of God,
than that he hath so long continued merci-
full vnto vs. And sure as the Lorde doth
liue, this is his holy truth, hee that cannot
be moued with this, he hath not Gods holy
spirite. Poore or rich, bonde or free, hye or
lowe, Noble, or of lowe degree, Prince or
Subiect, all is one. The remembraunce of
Gods mercy must make vs all thankfull,
were we neuer so mightie. This cogitati-
on must banish farre from vs the pride of a
kingdome, to thinke how God hath rayse
vs from the sheepefoldes. Whosoeuer can
say thus: I haue been bond, but I am free:
I haue beene in danger, I am in safetie: I

haue

haue béene fearefull and trembling, I am careleſſe: I haue bæne full of ſorrow, now my ſoule is at reſt: I haue béene in myſerie, I am in dignitie: I haue bæne a priſoner, I am a Princeſſe. Beléeue me, beléeue me, if the great and goodly citties which he builded not: if the houſes ful of all manner of golde, which hee filled not: if the Vineyardes and Olive Trées which he planted not, did not make him to forget the Lorde, which brought him out of the lande of Egipt, out of the houſe of bondage: if proſperitie hath not made him drunken, ſo that he hath baniſhed farre from him all ſence and vnderſtanding, the remembraunce of this thing will make him thankfull vnto him that hath béene thy worker.

Yea, euen you that are nowe a Princeſſe of Maieſtie, if you haue felt any ſuch alteration, take héede, flée farre away from all vnthankfulneſſe. If you haue ſéene the day in which you haue ſaid, O Lord, I haue no friend but thée alone, nowe that proſperitie hath brought you vnto a great many of fayre countenaunces, forget not that God who was your onely friend in trouble. If in times paſt you haue prayed, that you might not build vpon the ſande, to haue

your

Mat.7,26. your house shaken with every blaste of winde: nowe that you haue choise of your owne grounde, take heed I beseech you where you lay your foundation. Nowe as the Sterne and Helme is in your owne hand, guide your shippe so, that the waues doo not ouer-run it. If you haue prayed in times past vnto God, to mollifie your enemies harts, and to bring their cruel practises to nothing, now that you your selfe are
Psal.105,15 in safetie, be not cruell vnto Gods annointed, and doo his Prophets no harme. I need not looke farre for offences, whereat Gods people are grieued, euen round about this chappel, I see a great many, and God in his good time shall rote them out. If you haue
Psal.44,20. said sometime of your selfe: *Tanquam ouis*, as a Sheepe appointed to be slaine, take heede you heare not nowe of the Prophet:
Iere.31,18. *Tanquam vitulus indomita iuuenca*, as an vntamed and vnruly Heiffer. I will not with many woordes admonish your Maiestie, that are wise enough: only I will say this, returne into your owne hart, & search your raines. And heere I sette before you the tribunall seat of Christ: If you know these things to be true, discharge the faith you owe, grieue not your quiet conscience, least it begin to

accuse

accuse you, and the burthen of it to be greater then you shall be able to beare. If God haue defended you mightily, as euer he did Dauid the Prophet, discharge your fayth with the Prophet Dauid, and cry in spirit: *Quid retribuam Domino pro omnibus quæ retribuit mihi?* What shall I giue vnto the Lord for all the benefites that he bestowed vpon me? Psa. 116, 12.

And thus much as God hath giuen mee vtterance, I haue noted vnto you out of the first part of this Scripture, howe that God did chuse Dauid from the sheepefolde. The Lorde giue you grace to confesse hys goodnesse, and to shewe your selfe more thankfull for all his benefites. One other thing we may note heere, that all that wee haue of GOD, it is of his free mercie, it is not of our deseruing, euen as he gaue both the Tabernacle and the Scepter vnto the Tribe of Iuda, because he loued it. So God gaue vnto his people a Lande that flowed with milke and hunny, but he gaue it not for theyr righteousnesse, for they were frowarde people, but because hee loued them. So God dealt fauourably with Syon, that is, with the children of Israell, not because of their obedience, for they were a rebel- Iosu. 5, 6. Deut. 1, 8.

lious

lious Nation: but because hee remembred his oath which he sware vnto their forefathers. So God fulfilled the prophecie of Iacob, & blessed Iuda: but he fulfilled it in Dauid, whom he toke from the sheepfolds. So Christ made his kingdome euerlasting in the house of Iacob, but he laid first the foundation of it. And now he hath builded it vp, neither by the wisedom of the wise, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace and mercie. He hath chosen the foolish things of this world, to confound the wise: and the weak things of this world, to confound the mightie: and vile things of the world which are dispised, to bring to nought the thinges that are esteemed & had in reputation, for this cause alone (as the Scripture witnesseth) that no flesh should reioyce in his presence.

Gen.49.6.

1,Cor. 1,17. 28.29.

This dooth hee to beate down mans pride.

But what neede we so far to seeke for examples? Let vs beholde our selues, howe plentifully at this day are Gods mercies and benefites powred out vpon vs, both vpon our Queene, & vpon her people. Howe mightily doth he defend vs in so many dangers? How sit wee in safetie, when all the world is in an vproare? And is this (thinke you) of our deseruing, or rather of Gods mer-

mercie? Now surely, surely, we were very blind, if we would not all confesse with the Prophet Ieremi, that it is Gods mercy that we be not consumed. So much disobedience both in Prince and subiect, so little care of duety, so deepe forgetfulnes of God, what dooth it els deserue, but heauie iudgment? What can it testifie els, but that all these blessings are of mercie? Well, wel, the wisest way is to take hæde in time. Let not our sinnes seperate betweene God and vs. If there be no other examples that we can loke vpon, yet let vs beware by the Tribe of Ephraim, that we abuse not Gods mercyes for feare we lose them. Because we are now out of danger, & there is no perrill that is present, let vs not therefore say as proud Babilon, I sit like a Queene, & shall see no euil, I shalbe a Ladie for euer, & shal see no losse of Children. He that thinketh he stands (saith Paul) let him take heede he fall not. It is no good argument, that our state is sure because God hath delinered vs out of a great many of troubles. Nay, let vs rather feare, and bee the more circumspect. Gods arme that hath bene stretched out for our safegard in times past, is not now drawn in that it cannot again græue

Lam. 2, 25.

Esay. 59. 4.

Apo. 18, 7.

1. Cor. 10, 12

2, Reg. 17, 6, 18. 9. vs. GOD deliuered the people of Israel out of the hands of many and greeuous enemies: but yet when the people of Israel would in no wise amend. God could raise

2, Reg. 18, 9. vp Salmanazar, to leade them away to perpetuall captiuitie. May, wee haue a great many more fearefull examples than this. We haue fearful examples before our eies to take heed of Gods iudgments, when we abuse his graces. God defended Senacharib

Esay, 37, 12, 38. in the conquest of a great many of Countries, in all which he escaped harmeles, yet when he knew not himself, but blaspheme the God of Israell, euen before the walles of Ierusalem, GOD could find him out at home in his own country, & in the Temple of his Idolles, his owne sonnes slew him.

Agamemnon. Agamemnon ten yeres together in mortal and bloody warres, could neuer be hurt: yet after, at home in his owne house by his owne wife he was killed. Bibulus, a noble

Bibulus. Romaine, gatte many victories, and still escaped perrill: yet afterward in the cittie of Rome, when he should haue had the glorie of all his valiant Acts, and rode through the streete in the pryde of his Triumph, a Tyle falling from the house, stroke so deep into his heade, that it killed him presently.

Iulius

Iulius Cæsar, in winning the West part of the world, in fifty and one set battailes, neuer receiued daungerous stroke: yet after all his dangers so happily escaped, at home in the Senate house, in the middest of hys Nobilitie, and in his Parliament robes, he receyued foure and twentie woundes, and all of them deadly. Many such examples are before our eyes, to make vs beware and take hæde of securitie, when any danger is past: and to take hede of forgetfulnes, when we haue receiued mercie. The Lord enritch vs with ỹ grace of his spirit, that when we often beholde from whence we haue bẽ deliuered, we may sake diligently, and be allwayes carefull how to be found thankfull. Iulius Cæsar.

The second argument which I sayd the prophet vsed, to make the people thankful, was taken of Gods intent and purpose, to what end he chose Dauid, and that he sheweth in these words: To feede his people in Iacob, & his inheritance in Israel. These words are very plaine, and containe so expressly what is the duety of any Prince or Magistrate, that none can bee ignorannt, but he that will not knowe. For this purpose they are chosen, to fæde Gods people The second argument.

The office & duety of Princes and Magistrates.

in Iacob, & his inheritaunce in Israel. Whether he be Prince or Emperour, Duke, Earle, Lorde, Councellour, Magistrate, what so euer, for this purpose he is called, discharge it as well as he will: Yee must fede Gods people in Iacob and his inheritaunce in Israel. Or if God had called them for some other purpose, how gladly would they haue executed it. If GOD had called them to dising & carding, to swearing and lying, to pride and vanitie, the mighty men of our dayes, howe bustlie had they donne their ductie? But alas, this is not to fede Gods people in Iacob, nor his inheritaunce in Israell. This is to fede our selues, euen as the Ore is fedde to the slaughter house, so wee do fede our soules to euerlasting confusion. They that haue eares to heare, let thē heare. God hath chosen his Rulers, To feede his people in Iacob, and his inheritaunce in Israel. These are the plain, & expresse words of Gods spirite: & then what outragious spirite is that, or what furie rather, that cryeth thus with an impudent face, that the Prince hath not to do with Iacob, and may not medle with Israel? But these are the steppes that the man of sinne would treade, to speake against the Lorde,

Mat. 11, 15.

and

and yet say that he cannot erre. These are the liuly marks of Antechrist, thus to fight against Christ, and yet say he is his Vicar. Such is all the Religion of Papistry, examine it if you will, euē from point to point, where God saith one thing, it saieth still contrary: yet cryeth with shame enough, there is no error in it. God saith, It is the doctrine of the diuels to forbid mariages, and the lawfull vse of meates. The Pope presumptuouslie forbiddeth both, and yet sayth still that he hath the holy Ghost. Paul the Apostle saith, If you obserue dayes and times, I am afraide that the Gospel is preached vnto you in vayne. The Pope saith, you shall obserue both, I can dispence with the Apostle, and yet he sayth he is Apostolicall. Saint Peter saith: Be you subiect to the Prince as to the chiefest. The Pope saith, the King is not hyghest, but he is aboue both King and Keisar, and yet he saith still, he is the successor of Peter. And what should I say more? It grieueth me to reckon vp all the monstrous abhominations. It would make a christian hart to bleed, to see how he hath deceiued the simple. With his paper wals and painted fires he made them so afraide, that they beleeued whatsoeuer

1, Tim. 4, 3.

Gal. 4, 10. 11

1, Pet. 2, 13.

Apo. 22, 11.

euer hee had spoken. But he is filthie, and let him be filthy still. Wee will returne to our purpose, and learne of a Pointelie prophet, what is a Princes office. He must
Esa.49,23. feede Iacob and Israell, that is, Kings must bee Nurse-fathers, and Queenes must be Nurses vnto the Church of God; and to this end they must vse their authority, that Gods children may learne vertue & knowledge. For to seeke only worldly peace and
Heb.13,14. securitie, or to make vs liue at ease here in this wayfaring citie, that is, rather to feed flesh and blood, than to feede Iacob, rather to make happy this worldly fellowshippe, than to instruct Israel. The true Israelite is strong against the lord, and commeth with violence to claime the kingdom of heauen. What helpeth it in this respect to bee ritch
Psal.49.6.7. or honourable? If I had all the riches in the world, yet could I not pay the price of my brothers soule. Or if I had neuer so much rule and authoritie, I am not therefore the neerer to make intercession vnto GOD. They are other weapons ẏ must preuaile
Ephe.6,13. against sathan, and it is another attire that
Math.22,11 will be accepted for the marriage garment. If wee will feede Iacob and Israell, let vs leade them to the house of wisedome, and

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traine them vppe in the feare of God. The Lord open ỹ Queenes Maieſties eies, that ſhe may loke to this charge: Otherwiſe, if we lined neuer ſo peaceably vnder her, yet when the Lord ſhall come to aſke account of her Stewardſhip, how ſhe hath fed her fellowe ſeruaunts, with the meate appointed them, then ſhe will be found eating and drinking with ſinners. Luke, 11.42. 46.

But becauſe wee are ſo dull of hearing, that a little teaching of our duty is not ſufficient for vs, I wil ſhew out of the Scriptures ſomewhat more plainely, if ought may bee plainer, what is the duetie of a Prince. The Prophet Eſay very effectually ſetteth it out in the perſon of our Sauiour Chriſt, ſaying. Righteouſneſſe ſhall be the girdle of his loynes, & faithfulnes the buekle of his raynes. It is true that the Prince muſt defend the fatherleſſe and widdowe, releeue the oppreſſed, and haue no reſpect of perſons in iudgment, ſeeke peace vnto his people, and girde himſelfe with righteouſneſſe. But this is alſo his duety, and his greateſt dutie, to be careful for Religion, to maintaine his Goſpell, to teach the people knowledge, and builde his whole gouernaunce wyth faithfulneſſe. For this cauſe Eſay, 11, 5.

King

King Salomon, both the mightiest and the wisest King that euer was, called himselfe a Preacher. And King Dauid, to testifie how he acknowledged his duetie, spake openly to his people: I will instruct thee and teach thee in the way that thou shalt goe, and I will guide thee with mine eye. This generall rule, King Salomon gaue vnto other. Be diligent to know the estate of thy flock, and take heede vnto thy heardes. For riches remaine not alwaies, neyther the Crowne from generation to generation. Expressly shewing, that to encrease riches, or to set forth the glorie of a kingdom, that is not the greatest duetie of a Magistrate. Thus ỳ Prophet Oseas crying out against the people of Israell, reckoneth vp this as their greatest disorder, that lying and swearing, and ignorance of God, was not punished amongst them.

Pſal. 32, 8.

Prou. 27, 23. 24.

Ose. 4, 2.

And alas (deerely beloued) if this be the saying of the Prophet, let vs take vnto it. I dare not but speake the truth, seeing God hath called me hether. He hath rayſed mee vp so hie, when I was cast downe, that I cannot forget his benefites. If this will not serue. I will surely yet speake more plainlie, when the Lord shall open my mouth againe.

gayne. Surely, if this be the saying of the Prophet (as it is in deede) that lying, that swearing, that blind and wilfull ignorance shall be punished, let not the Princesse deceiue her selfe, the Spirit of God dooth not possesse her heart, if she heare daily lying and blasphemous swearing, & see the peoples ignorance, and yet leaue all vnpunished. Looke vnto these thinges better, if you will looke well vnto your selfe: You cannot pretend ignorance, this is plain enough, if any thing bee enough. And yet least you should seeme too busily to be deceiued, I will rehearse the plaine Law of the Lord, that this doctrine may be warranted with the surer witnesses, GOD saith of a King in the 17. of Deutro. When he shall sit vpon the throne of his Kingdome, then shall he write him this Lawe, repeated in a booke, by the Priestes of the Leuites. And it shall be with him, and he shall read therin all the dayes of his life: That hee may learne to feare the Lord his God, and keep all the wordes of his Lawe, and these couenaunts for to doo them. That his heart be not lifted vp aboue his brethren. That he turne not aside from these commaundements, neither to the right hande, nor to

Deut. 17, 18. 19. 20. &c.

the

the left. But that he may prolong his daies in his kingdome, hee and his sonnes in the middest of Israell.

This Lawe I know not how your Maiestie shall interprete, because I knowe not your Spirite: but of this I am sure, it made Dauid that he would not suffer a wicked man in his house. It made Asa driue away the Sodomites out of Israell, put downe the Idols, depose his owne mother from her dignitie. It made Ieosophat, Ezechias, Iosias, euen in the beginning of their raign, to make godly and zealous reformations in Religion, and neuer consulted farther with the high Priestes. Nay, it made Salomon to put downe Abiathar, that was the high Priest, and to place Sadoca better in his roome. This made many godly Emperours in the Primatiue Church, to call generall Councels, to reforme many misorders crept into the Church, to depose many ambitious and proud Popes, and to place better in their roome. And hee that denyeth thys, denyeth the Sunne to shine at noone dayes. And as this Lawe hath thus wrought heeretofore: so when it lighteth in a good Spirit, I am sure it will doo the like hereafter. It wil moue a godly Magi-

Psal. 10, 17.

2, Reg, 15, 12 13.

1, Reg, 22, 41
2, Reg. 8, 4.
1, Reg. 19, 4.
3, Reg, 2, 3.

strate

strate to haue his chiefest care to maintain Religion, and to suppresse superstition.

And such is Gods righteous iudgment, that whosoeuer shal do the contrary, I am sure his owne conscience will condemne himselfe. It is the law of nature, and it maketh the most wickedst Magistrate to sigh and say in his hart, in remembrance of his sin: Sure thys doing will not last alway. God hath appoynted mee for some other purpose. This was the greatest fault that prowde Agamemnon coulde finde in all the glorie of his kingdome, τὰ θεῶν ὀρθωθεῖν τὰ ἀνετρεψε τὸν βίον. When GODS cause goeth not vpright, it layeth the glorie of my kingdome in the dust, it turneth vpside downe all my life and happinesse. Thus it happeneth with the wicked, whosoeuer they are: they condemne their owne doing when they seeke not to set out the glorie of God. The law of God hath thus commanded it, the godly Kings of Iuda and Ierusalem, haue euermore practised it, the faithful Emperors in the primatiue Church, made it their chiefest study, the Lawe of Nature hath engrauen it in the hart of man. And what godly Prince can now sleepe in securitie, if he haue no care vnto it? Especially

Agamemnon.

seeing

seeing God is the God of all Magistrates, and they are his creatures. This is their greatest study to shew obedience to him, to feed his people, and set forth his Religion.

But heere I thinke some will easily say: If this bee so as you teach it, then the case is cleere, the Prince is a spirituall Magistrate, it belongeth vnto him to reforme Religion, hee is the highest Iudge in the Church of God, to establish that by Lawe, which ỳ law of God hath appointed. How then that the Pope seeth not this? Why doo not others see it, that read and knowe the Scriptures? The Emperors themselues, why haue they not seene it? How grew the Pope vp to such vnbridled authoritie? Howe the Pope shoulde come to so great authoritie, I know no cause but this, that it was the will of God, and such was the depth of his secrete iudgements. The purple whore woulde make all the peoples of the earth to drinke of the cups of her fornications. But for the Popes seeing or not seeing of his own abhominations, I know not his eye-sight, I cannot tell whether he doothe see them or not see them, but I think he seeth them. For I see in all ages, howe God hath raised vp some that haue inuaied

Apo 17.2.4

bitter-

bitterly against his intollerable pryde. If he seeth it not, his eyes are very sicke, and himselfe a verier beast than euer was Nabuchodonozer. And the Lord be praised, that hath hardened his proude hart, and reuealed better knowledge vnto little ones. Why others should not see it that read the Scriptures as well as we, and are as well learned as we, I can assigne no other cause but say with the Prophet: Gods iudgements are like to a great depth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hither to compare with learning, who be Hebrewes, and who be none. I am sure, if they did seeke him in the simplicitie of their hart, and call after him in the trueth, not in their owne inuentions, that then they shoulde finde him. Nowe they seeke the lyuing spryngs in vayne, because they seeke them in the puddles that they haue digged themselues. And they seeke for the Gospell of saluation in vaine, because they followe the doctrine that is but precepts of men. But what if many learned see it not? Is it not therefore trueth, that is so playne in the Scriptures?

Dan.4,30.

Mar.11,25.

2,Cor.11,

Psal.36,6.

Iere.2,13.

Mat,15.9.

Let me aske againe I beseech you, this

question.

Exo,7,20. Exod,8,6. 17.24. Exod,9,23 Exod,10,22 Exo,12,26 Exo,14,21 Exo,14,28 Iohn,1,27 Mat.11,15

question. Why did not Pharao see, that Moises and Aaron were sent of GOD: They turned all hys waters into bloode: they brought vpon him frogges that couered all his land: they plagued him with great swarmes of Lyce and Flyes. They feared him with thunders and lyghtning, and with great Tempestes: they made darknesse thicke and sensible vpon the face of the earth: They slewe the first borne of all that was in the Land. Why knew not Pharao that they were sent of God? They deuided the red Sea, and went through on dry land: What madnesse made him venter to goe so desperatly after? Why would he not bee taught, tyll the Water couered him and all his hoste? Should the age that came after him, reason thus against Israell. If your God be the Lord of heauen and earth, why did not our Fathers know him? Why did not the Scribes and Phariseis knowe Christ to bee the Messias? They heard Iohn Baptist giue him plaine testimonie: why did they not beleeue him? The same Christe fulfilled all that was spoken by the Prophets: why coulde they not see, that hee was the Sauiour of the worlde? Hee made the blinde to see, the deaffe

deafe to heare, the dumme to ſpeake, the lame to goe. He made the ſicke and diſeaſed whole: he rayſed vp the dead: he tolde vnto them euen theyr thoughtes and cogitations: Howe were they ſo dull of vnderſtanding, that yet they could not know him? If this may be ſufficient to reproue a trueth (why doo not other ſee it) then the Phariſeies reaſon well againſt Chriſt, when they ſaid vnto the people: Why doo none of the Princes and Rulers beleeue in him. Math,9,4. Ioh,7,48.

But ſée, I beſeech you, how great is our madneſſe, that thus reaſon of other men, why they ſée, or ſée not. Why haue we our ſelues ſo great beames in our eies, that we cannot ſée our owne eſtate and condition? Why doo wee not ſée the ſhortneſſe of our life, but thus liue in the worlde as though we ſhoulde liue euer? Seeing wee haue a righteous God, that will bee a reuenger of his owne cauſe, and puniſh our tranſgreſſion, why doo we ſinne yet daily more and more? Seeing our life is but a vapour, and all our glorie is but as the Flower in the field: why be we ſo bewitched with loue of ſo great vanitie? ſeeing our eſtate ſhall be before God euerlaſting, and theſe accounted Math.7,3. Heb. 13,14, Rom,3.5. Rom.2,23.4 Iam.4,14. Eſa.4,6.7. Ioh.5,54.

Ioh.8,15. ted dayes come so fast to an ende, that we shall be spedilie called: why be we still so careleſſe, in what sort wee shall appeare: Seing Gods threatnings are so neere vnto vs, & the dangers that hang ouer our heads are so many. Seeing Gods iudgments are so fearefull, and his wrath burning for ever: why are we so careleſſe? And why is it true that was spoken so long agone.

Heu viuunt homines, tanquam mors nulla sequatur:
Aut velut infernus fabula vana foret?

Why doo we liue, as though we should die neuer: Or as Hell fire were an old wiues fable euer?

Beléeue mee, beléeue mée, this is intollerable blindneſſe, seeing we be so bleare eied our selues, that wée cannot see before vs, neither heauen nor hell, yet that wee will reason against Gods trueth, by any mans eye sight, whether he see or see not. If wee lyst to marualle at the dulneſſe of mans eyes, we cannot well maruell at any thing so much, as at our owne foliſhneſſe, that cannot see our selues. Let vs loke at the last to our own estate, & as for other men, let vs leaue them vnto the Lorde, hee doth know most assuredly who bee his. They

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are not the wiſe and prudent of this world that he hath choſen. There are not manie Princes and Noble men in the face of his Church. If Princes and Magiſtrates will be ſtill rebellious, what is that to vs? If the Pope and his hyrelings, will bee blind ſtill, yet the Scripture is the Scripture. Ioh,10, 14. 2.Tim,2,19 1,Cor,1,26,

The vnfaithfull Steward neuer lyueth more riotouſly, then when his Lorde is euen at hande to call him to his accounts. The fooliſh virgins are neuer more faſt aſleepe, then when the bridegroome is ready to enter into his wedding Chamber. The Children of this worlde, are neuer buſilier occupied, then the night before their ſoules ſhall be taken from them. The ſonne of perdition ſhall neuer be more loftie, then in theſe latter dayes, when he ſhal be reuealed. But for theſe that are ſo blinde, let them be blind ſtil: let vs approche vnto the throne of grace with fayth, that the ſecrets of the Lorde may be reuealed vnto vs. As for Kings and Emperours, if they will yet aſke, why they could not ſee it, but commit themſelues vnto ſo great ſlauerie. Alas poore Creatures, how could they ſee in the middeſt of ſo great darkneſs? How coulde Luke,16,1 Math. 25,6, Luke, 12.20 2.Theſ,2.4 Heb,4,16,

Apoc, 15. 8, they reade, when the booke was fast sealed: How coulde they discerne the voyce,
Apoc, 5, 2, when they heard no sound but of tinckling Cymbals: But this was the great subtiltie and craft of Satan. Hee knoweth how willingly we be caried to worldly studies, and whether we did encline, whether hee thrust vs headlong. Hee knoweth what corruption hee hath sowne in our nature, and how unwillingly we meddle with the thinges of God. And therfore it was an easie practise for the Pope his Minister, to pull away heauenly cares from all Princes gouernments. They are grieuous vnto flesh and blood, and such as thinges loue not to meddle withal. This was one meane why Princes did not their dutie. Another was as great as this: They heard the Pope so magnified, that they thought him halfe a God. When they were once perswaded the Popes pardons should be no small discharge, who would not willingly submitte himselfe with all humilitie to receiue it? If we may liue all our lyfe in ryot, and yet after through the Popes blessing, rest in the peace of the Church, who wold refuse any popish subiection? Make men once drunke with this opinion, & they are at your com-

maun-

maundement to do what you wil. Barefoote and bareleg they will waite at your Gate: set your fete if ye will on the Emperors necke, he will refuse no villany.

Well now that God hath deliuered vs out of that kingdome of darknes, now we know the Pope to be Antechrist, his prayers to be euill, his Pardons to bee worse then the sinne of witchcraft: Let vs loke at the last to our owne dutie, and trust no more to such a broken staffe. If God hath made vs Princes or Magistrates, let vs feede his people in Iacob, & his inheritance in Israell. This is our dutie, let vs harken vnto it. And that wee may doe it the better, let vs enquire how it may best be discharged. And I beseech your Maiestie to harken, I will speake nothing according to man, which may easily be contemned: but that which I will speake, shalbe out of the mouth of the Lorde. In obeying of which, shall consist your safegard, and the health of your kingdome.

The safegarde of a Prince, is true obedience to god.

Especially & aboue all things looke vnto your Ministery. There is no commandement giuē oftner in the old Testament, none giuen oftner in the new. When God would specially bleſſe the people of Israell,

Num,3,6, he scattered the Leuites among the other tribes, that the law might be taught in all the coastes of Iewrie. When Christ would bring into the world ỳ light of the gospell, he sent forth his Apostles to preach vnto euery creature. In the old Lawe God signified by many outward tokens, howe necessary the Priesthood was for the instruc-

Exod,25,19 tion of his people, and what priestes he required. The staues were alwais in ỳ rings of the Arke, the Lampe euer burning, to shew ỳ the Priests shold alwaies declare the will of God vnto his people, and offer

Exod,28, 33,34,35, vp the sweet insence of continuall prayer. On the nether end of the robe of the Ephod were belles allway sounding, to teach that the Priest should be euer heard wheresoeuer he did goe, & shewe himselfe a messen-

Exod,28,30 ger of the Lord of hostes. In the brest plate he had Vrim and Thumim, two liuely presentations of Gods presence, to be witnes-

Exod,28,36 ses vnto the Priest of his knowledge and righteousnesse. In the plate of gold vppon hys forehead, was engrauen in great golden letters, Holines vnto the Lord, to testifie his vpright life & conuersation. God forbade any Stranger to enter in among them, except we were circumcized in hart.

And

And of the Chyldren of Aaron, if any had faulted in his Miniſtery, hee ſhould by no repentance be receiued again to the prieſthood. This was the care that God had the of his prieſthood, that hee might keepe in holines all the chyldren of Iſraell.

Thys is the care that wee muſt haue of our Miniſterie, if we will haue the goſpell of Chriſt to grow. This care was greateſt vnto the godly Rulers and Princes of Iſraell, to the ende they might keepe the Sanctuarie vndefiled. This care muſt be greateſt in thoſe that be Chriſtian Magiſtrates, if they loue Gods glory, & increaſe of his Goſpell. Thus did King Salomon in the beginning of his raigne, when hee put downe Abiathar, & made Sadoc hie prieſt. 1, Reg, 2, 22,

Thus did Ieoſophat, when to reforme religion, he ſent forth Leuits into the coaſt of Iſrael. 2, Chro, 18, 17.

Thus did Ezechias at ỳ entrance of hys kingdome, when this was hys firſt care, how the Leuites might be prouided for. 2, Reg, 18, 1, 2, Chro, 29, 4, 5, 6, 7, &c.

For of all other, Moſes, who had receiued the commaundement of God himſelfe, as appeareth, did eſpecially ſee what was the neceſſity of the Miniſter. In the 33. of Deutronomy, a little before his death, thus he maketh his prayer. Let thy *Urim* and

Deuter, 33, 8,9,10,11, *Thumim* be with thy holie one whom thou diddest proue in *Masah*, and diddest cause him to serue at the waters of *Meribath*, who saide vnto his Father and to his Mother: I haue not seene them, neither knoweth hee his brethren, nor yet his owne chyldren, but they obserued thy word, and kept thy couenaunt. They shall teach Iacob thy iudgements, & Israel thy law. They shall put incense before thy face, and burnt offerings vpon thine aultar. Bless ô Lord, this substance, and accept the worke of hys hands. Smite through the loynes of them that rise vp against him, and of them that hate him, that they rise not vp againe.

Mark I beseech you, both his great care, how the Leuites might prosper, & hys notable describing of them, what manner of men they shalbe. First, he praieth that true knowledge and vnderstanding bee neuer remoued from them: that their affection towards Gods Sanctuarie may bee such, that neither Father nor Mother, Wyfe, nor Chyldren, do keepe them backe from obedience to the Lawe and Couenaunt. O that our Ministers were such as Moses prayed for, then no doubt GOD woulde blesse them according to their request, and con-

confound they⁊ aduersaries that rise vppe against them. And heere also marke hys great ȝeale for they⁊ prosperitie. Hee was the patientest man, and had the myldest nature of all the people of Israel: yet could he not suppresse hys good & great affection, but brake out into these wordes: Smyte through the loynes of them that ryse vp against him, and of them that hate him, that they rise not vppe againe. O Lord, if Moses had lyued in our dayes, and seene thys adulterous generation, that so spoyleth the Leuites, how would his ȝeale haue beene inflamed against them? Hee would haue cryed out, as good Nehemias cried: Plague them, O Lord, that defile the Priest-hood. And good were it for these sinfull men, that God would send his plagues vpon them, while yet they haue tyme to repent. Now we want a Moses to pray for their punishment, for they sleepe in they⁊ sinnes, and GOD (I feare) hath reserued them to a greater punishment: The Lord graunt vs grace to remember the latter end, and nowe lyke while it is yet time, to the good order of the Ministerie.

Nehe, 6, 14, cap, 13, 29, 30.

Whē God promised to establish his mercies with his Church, he promised thus, as

the

Ierem,3,15, the greatest token of his loue: I will giue you Pastors according to my heart, that shall feede you with knowledge and vnderstanding. When he would haue them haue sure hope that he was their God, and they were his people, he said he wold giue them Leuites, that should teach hys people the difference betweene the holy and the prophane, betweene the vncleane and the cleane: he promised them this as a perpe-

Mala,2,7. tuall couenant: The lips of the priest shal keepe knowledge, and they shall seeke the lawe from his mouth: for he is the messenger of the Lord of hosts. And thys was the charge that God gaue straightlie vnto the Priesthood: That they should tell hys

Esay,58,1. people of theyr sinnes, and the house of *Iacob* theyr offences. A miserable common wealth must it needes be, and farre seperated from God and his mercies, that hath blinde leaders, who cannot leade themselues. Who so feareth the Lorde, will surely looke vnto it, that he maintaine no such offences within hys kingdome, nor nourish any such sores in the body of hys Country.

1,Pet,5.12. If a man be once called to the Ministery let him attend vppon his flocke, and feede them

them as his dutie bindeth hym, wyth the
fod of life, or let them be remoued. Chriſt
ſayd: *Paſce, paſce, paſce*, Feede, feede, feede, Iohn, 21, 16
Thys charge he hath giuen, euen as wee 17, 18,
loue hym, ſo to ſee it executed. Say what
we wyll ſay, and the more we ſee it, the
more impudently we ſhall lye, if wee ſay,
we loue hym, while we keepe not his com-
maundements. Would to God we were
wiſe to vnderſtand it. Chriſt ſayde, They
are the ſalt of the earth, and what ſhall bee Math, 5, 13,
done with them if they can ſeaſon nothing?
Chriſt ſayde, They are the lyght of the
world, and what heape of miſeries ſhall
they bring with thē, if they themſelues bee
darke? Chriſt ſaid, They be the watchmen,
and what caſe ſhall the Citty be in, if they
do nothing but ſleepe, & delight in ſleeping?
Who ſeeth not theſe incurable ſickneſſes,
that can ſee any thing? They are the Paſ-
tors, and howe hungry muſt the flock bee
when they haue no foode to gyue them?
They are the Teachers, and how great is
their ignorance, where they themſelues
know nothing? They are the Euangeliſts
or Meſſengers of glad tydings, how little
hope haue they, and what ſlender fayth,
whoſe Meſſengers can not tell what the

Lord

Lord sayth?

The Lorde enlarge within your Maiestie the bowels of mercie, that you may once haue pitty vpon your poore Subiects. This cogitation made Paule say to Timothie: a painefull Father vnto a carefull
1,Tim,1,2, Child: I charge thee before God, and before the Lord Iesus Christ, that shall iudge the quick and dead at his appearaunce, and in his kingdome: preach the word, be instant in season, and out of season, reproue, rebuke, exhort &c.

Of all miseries wherwith the Church is grieued, none is greater then this, that her Ministers be ignorant, and can say nothing. What could Ieroboam do more
1,Re.13,33, then this, to strengthen all his Idolatrie, then to make him priests of the lowest of
2,Cro,15,2. the people? What could haue made Asa (beeing otherwise Religious) so soone to haue turned away frō the seruice of God, sauing onely he suffered hys people to bee without a priest, which could teach them the word of God? What plague did God threaten greater against a rebellious people,
Esay,5,2, then that he would take frō them their
Esay,56.10. true Prophets? When were the peoples sinnes so ripe to procure vengeaunce, as

when

when their Preachers were dum dogges, and could not barke: And what I beseech you is our condition the better? Or what be many Ministers of our time & Country, other then dum dogs? Surely as Ahiiah saide of the people of Israell, so wee may say of our Ministers: Haue wee not made vs Priestes like the people of our Country? Whosoeuer commeth to consecrate with a young Bullocke, and seauen Rams, the same may be a priest for them that are no Gods. And so surely, if we serued Baal, a great number of our priests at thys day were tollerable: but if we serue the Lord, what do they with that function they cannot chuse but? Let them returne againe to their olde occupation. And yet thys is but one euill, and if it were reformed, yet much euill were amisse. 1, Cro, 13, 9.

If I would declare vnto your Maiestie all the great abuses that are in your Ministery, I shold lead you along in the spyrite as God did the Prophet Ezechiell, & after many intollerable euils, yet I shall styll say vnto you, beholo, you shal see no abhominations then these: I would first leade you to your Benefices, & beholde some are defiled wyth Impropriations, some wyth Eze, 8, 3, 4, 5, &c.

Seque-

Sequestrations, some loden with Pensions, some robbed of theyr commodities: & yet beholde more abhominations then these. Looke after this vpon your Patrons, & lo, some are selling their Benefices, some farming them, some keepe them for their children, some gyue them to Boyes, some to Seruingmen, & very fewe seeke after learned Pastors: and yet you shal see more abhominations then these. Looke vpon your Ministery, and there are some of one occupation, some of another, some shake-bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders, some blinde guides and cannot see, some dumme dogs, and will not barke: and yet a thousand moe iniquities, haue nowe couered the priesthood. And yet you in the meane while that all these whoredomes are committed, you at whose handes God will require it, you sit still, and are careles, and let men do as they list. It toucheth not belike your common wealth, & therefore you are so well contented to let all alone. The lord increase the gyfts of his holy spyrit in you, that from fayth to fayth, you may growe continually, til that you be zealous as good King Dauid, to worke hys wyll. If you

know

knowe not howe to reforme thys, or haue ſo lyttle counſell (as mans heart is blinded) that you can deuiſe no way: aſke counſell at the mouth of the Lord, and his holy will ſhall be reuealed vnto you.

To reforme euill Patrons, your Maieſtie muſt ſtrengthen your Lawes, that they may rule as well hie as low. As Eſdras ſayd once, ſo may I ſay nowe: The hands of the Princes and Rulers, are chiefe in this treſpaſſe. If you wil haue it amended, you muſt prouide ſo that the higheſt may be afrayd to offend. To keepe backe the ignorant from the Miniſtery, whom GOD hath not called to ſuch a function, take away your authority from the Byſhops: let them not thus at their pleaſure, make Miniſters in their Cloſſet, whom ſoeuer it pleaſeth them. To ſtop the inconueniences that grow in the Miniſtery by other, who ſay they are learned and can preach, and yet do not, that are as I ſayde dum dogs, and will not barke, byde at the leaſt their greedie appetites, put out of their mouthes theſe poyſoned bones, that they ſo greedily gnawe vpon. Take away Diſpenſations, Pluralities, Torquots, Non-reſidences, and ſuch other ſinnes. Pull Eſdras 3, 9, 1,

downe the Courte of Faculties, the mother and Nurse of all such abhominations. I tel you this before GOD, that quickeneth all thinges, and before our Lorde Iesus Christ, that shall indge the quicke and the dead in his appearance, and in hys kingdome, amend these horrible abuses, and the Lord is on your right hand, you shall not be removed for euer. Let these thinges alone, and God is a righteous God, he will one day call you to a reckoning. The God of all glory open your eyes to see his highe kingdome, and enflame your hart to desire it.

The thyrde thing that I sayde in thys place was to be noted, was of Dauid himselfe, how faithfully he executed that wherunto he was called. The Prophet sayth: He fedde them in the sincerity of his hart, and guided them with the discretion of his handes. An excellent vertue, and meet for King Dauid, that was a man according to the hart of God. He knew that obedience was better then Sacrifice, and that Gods people were neuer better ruled, then whē theyr Princes brought into captiuity their owne vnderstanding, and in simplicity of hart were obedient only to the wisedom of

God.

God. He had too good experience of his owne wiſedome, and had tryed it often, howe it made him to rebel: therfore to pleaſe God effectually, he walked in his ſimplicitie. O that our Chriſtian Princes had ſo great meaſure of Gods holy Spyrit, howe many and grieuous burthens ſhould then be taken from vs, that now Chriſtian eyes and eares can hardly behold and heare. Howe many ſinnes ſhould be extinct and buried, that nowe vaine pollicie dooth maintaine and ſtrengthen. The time is paſt, and I will ſay no more.

The God of all mercie, and father of all conſolation, inſpyre our harts with wiſedome, that we may walke before God in our owne ſimplicitie. That what his holie word hath ſpoken, we may humbly heare, and reaſon not againſt it, becauſe of our Common wealth. Then ſhal we end theſe short and euil dayes with gladneſſe. And when Chriſt ſhall appeare in glorie and Maieſtie to iudge the quick and deade, we ſhall ſtand on the right hande in the number of his Elect, and heare that laſt and happieſt ſentence, that neuer ſhall be called backe againe: Come yee bleſſed of my Father, and poſſeſſe the kingdome which

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is prepared for you from the beginning of the worlde. The whych time, the Lorde bring hastily vpon vs, euen for his sonnes sake, Iesus Christ our Sauiour: to whom with the holy Ghost, three persons and one God, be all honor and glorie, both now and euer. Amen.

(:.:)

FINIS.